

AN
APPENDIX

To the late Antidote against

IDOLATRY.

WHEREIN

The true and adequate Notion
or Definition of Idolatry is proposed.

Most Instances of Idolatry in the Roman
Church thereby examined.

Sundry uses in the Church of England
Cleared.

With some serious Monitions touching Spiritual
Idolatry thereunto annexed.

By Dr. Hen. More of Cambridge.

L O N D O N.

Printed by J. R. for Walter Kerrilby, at the
Sign of the Bishops-Head in St. Pauls
Church-yard, 1673.

AN

APPENDIX

TO THE HISTORY OF THE

ISLAND OF MAN

BY

JOHN B. BURNETT

OF THE UNIVERSITY OF MANCHESTER

IN A SERIES OF LECTURES
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Reader,

I Shall not wonder if thou be at a loss, what to impute this my so sudden appearing in publick again upon the same Subject, for I must confess, I my self am in some sort at a loss what to impute it to. Whether to the excess of my zeal in a cause of so great importance, or to my impatience to be freed from these Polemical Engagements, which are not so suitable to my Genius. But so far as I know my own meaning it is both. And therefore having since my last by

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To the Reader.

further converse with either books or men, discovered, as I conceive, the utmost that can be said touching the point betwixt Me and my Antagonist, for the more timely assisting so weighty a truth, and for the freeing my self from any future trouble, I have here beforehand obviated whatever I can suspect he may return as material, in answer to my Reply. This it may be, may save us both any further labour, at least it will my self. For I profess my self to have neither hope nor ability of satisfying others by any other evidences, than by which I find my self so fully and clearly satisfied.

That I have vindicated some
uses

To the Reader.

uses in our own Church from all suspicions of Idolatry, is but what I owe to her, as a professed member of her body, and to the honour and memory of our pious and judicious Reformers. That I have annexed some few Monitions touching *spiritual* Idolatry, is for the rescuing my self also from the imputation of an over Bigotical zeal against the *external* or *ritual*. For I am abundantly aware how little the avoyding the *outward* or *ritual* Idolatry will avail to salvation, unless we also seriously endeavour to purify our selves from the *inward* or *spiritual*, without which purity no man shall see God. But in pretence of cleansing our selves from
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To the Reader.

the *inward*, to make nothing of the *outward*, is the fruit of that false spirit that appeared in the *Gnosticks* of old, and has expressly showed it self in these latter times, amongst some high flown *Enthusiasts*, who have had the boldness to declare that there is no such thing as *external* Idolatry. Which is spoken with as much soundness of truth, as if they should declare, That there is no such thing neither as *outward* Murder, Adultery, Perjury, and Blasphemie. But our blessed Saviour, that infallible example of life, has taught us a better lesson of fulfilling all righteousness. And they that will be externally wicked, what have they but their own vain boast

To the Reader.

boast to witness their integrity? That God would deliver thee and my self and all men, from all manner of Hypocrisie, that we may enjoy God in the simplicity of Heart and a good Conscience, to our present and everlasting comfort, is the earnest desire of

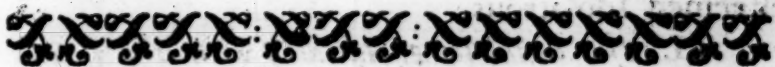
Thine in the love of the Truth,

H. More.

Errata sic corrige.

PAge 23. Line 20. for *chance*, r. *shame*. p. 24. l. 6.
for *mind*, r. *mine*, p. 25. l. 16. r. *fouly*. p. 26. l. 17.
r. *real*. p. 29. l. 22. r. *it is*. p. 32. l. 13. r. *be, commensu-*
rate. p. 37. l. 26. for *mind* r. *mine*. p. 38. l. 29. r. *his*
bounty. p. 40. l. 28. for *dispute*, r. *dispell*. p. 45. l. 27.
for *a motion*, r. *admotion*. p. 48. l. 28. r. *at the name*. p. 54.
l. 24. r. *live we as*. p. 55. l. penult. for *they* r. *these*. p. 59.
l. 8. r. 1 *John* 5. 22. 21.

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A P P E N D I X

To the late Antidote against

IDOLATRY.

I. *A brief account of his proceeding in his Antidote against Idolatry.*

I Have already, in my *Antidote against Idolatry*, with sufficient useful evidence and certainty discovered what is and ought to be held to be Idolatry amongst Christians; but in such a way, that I only exhibited several cases or instances of Idolatry, and proved them sometimes, rather by Testimony either Divine, or the common suffrage of men, I mean such as are Christians, than from the intrinsic general Notion of Idolatry, nor at all intended to be proposed in that Treatise; that method I then took, being sufficient for the use and purpose then aimed at, which was to convince the World by plain and obvious Arguments, what things professed and

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practised

practised in the Roman Church might justly be esteemed Idolatrous.

II. *The definition of Idolatry with the usefulness thereof.*

But now for the greater satisfaction of the more curious and Philosophical Genius, out of those several instances in the abovesaid Treatise, I shall draw one common Notion or Definition, both true and adæquate, which will be a certain measure whereby we may expeditely understand whatever is truly Idolatry, and what not. For, it is plain, that to whatsoever the Definition belongs, the thing defined belongs to the same, and to whatsoever the Definition does not belong, the thing defined cannot belong to it. Of so great importance is it therefore to propose a true and adæquate Definition of Idolatry. Which I conceive is this; *Cultus superstitiosus quo peculiaritates Divine violantur.* Idolatry is a kind of superstitious worship, whereby the peculiarities of the Godhead are violated. There is no kind nor act of Idolatry which will not fall under this general Notion, nor any kind or act of *Ritual* worship that falls under it, that is not Idolatry, as will more plainly appear after our explication thereof.

III. *The explication of the Definition.*

As for the Term defined, *Idolatry*, there is no man so unskillfull, (though according to the Notation of the word, it signifies properly the worship of an Image or Idol,) as to think that to be the adæquate sense of Idolatry, since they that worship the Sun are acknowledged to be Idolaters, though

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though they worship him without an Image; And therefore that scruple passed over, nothing hinders but that the Notion of Idolatry may be as large, as the proposed Definition, which is, *superstitious worship whereby the peculiarities of the Godhead are violated*. I add *superstitious* to *worship*, that the *Genus* may be the more *immediate*; and by *superstitious*, I understand *pseudoreligious*, if I may so speak, that is false, or *depraved religious worship*: And I name *no object*, because I would not restrain it to any one kind of object, but be the pretence of worshipping God, Saints, Angels, or what ever object else, when it is in such a way, as that the Divine peculiarities are violated, that is Idolatry according to this Definition. Superstitious worship therefore is the *Genus* of the Definition, what remains, the *difference*, viz *whereby the peculiarities of the Godhead are violated*. I am fain to make use of this more general and abstract term, *peculiarities*, that it may comprehend whatever things are peculiar to God, whether his *Attributes* or *Rites* chosen and appropriate to his own worship, which his own *choice* is enough to make peculiar to him, though closely look't into, they may have also a *natural* significance of those excellencies that are proper to the Godhead. Such are the having a Temple and a Symbolical presence erected for invocation and worship, praying before that Symbolical presence, having incense burnt before it, and Lamps or Candles light up, &c. These and the like were the modes that God made choice of, to signify the honour and

worship due to himself, and therefore to use them to any else, is a violation of his peculiarities. For by the *violation of the peculiarities of the Godhead*, I understand any kind of prophanation or vilification of them, either by obscuring or lessening of them in himself, or else by communicating of them to others. As to set up such a Symbolical presence to be worshipped towards, as pretends to represent God, who is *irrepresentable*, as being infinite in Majesty and Greatness, this were to lessen, obscure, or indeed to abolish the infinite glorious Majesty of God, which is peculiar to him, and so to make an Idol of him, and therefore were gross Idolatry. But to erect a Symbolical presence to a Creature, that is Idolatry upon the other score, it implying Omnipresence or Omnipercipienceto be in that Creature.

IV. *what a Symbolical presence is.*

For, a Symbolical presence is nothing else but *some figure or imagerie, instituted or erected for the invoking or supplicating, or any way religiously worshipping that invisible Power or Spirit for whom it is erected or made.* So that in brief, all Idolatry is such as either turns God into an Idol, or turns an Idol, that is, the Creature we give religious worship to, in some respect, into a God, in giving it something which is peculiar unto him.

V. *That that religious worship of Demons which was truly Idolatry, was really Divine.*

Whence for the utter taking away all litigiousness about terms, That *religious* worship which misapplied or given to any Creature constitutes Idolatry,

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Idolatry, may rightly and truly be also called *Divine*; and is so, if it make the act Idolatry: for that implies that it violates some *peculiarity* of the Godhead, and attributes it to the Creature, which is, as to that respect, to make a God of it. And such Divine worship as this was, that which the Heathens gave to their Dæmons, though they took it to be only religious, and such as did not appertain peculiarly to God himself; as is particularly observable in the *Platonists*, whom yet neither St. *Austin*, nor any other serious Christian will stick to conclude to have been Idolaters in their Dæmon-worship. And therefore, if we will but use *just weights and measures*, whatever Christians do the like things to Saints and Angels, pretending it is not *Divine* worship, but an inferior *religious* worship, they must be also judged to commit Idolatry.

VI. *The way of convincing the Romanists of Idolatry in this Treatise.*

And this was one way of convincing the Roman Church of their Idolatries. But laying aside all these more exteriour and obvious Arguments, we will deal now more precisely and Philosophically, and argue only from the most intrinsecal and essential *Topick* in all *Logick*, and examine the Roman Idolatries by the inmost Notion and Definition of the Thing, shewing that even that which seems to be only by Divine Declaration Idolatry, is also, if more rationally considered, Idolatry according to the proposed Definition.

VII. *That the forbidding to worship God by an Image, is the natural sense of the second Commandment.*

As the worshipping God by an Image, is plainly declared Idolatry by God himself in the second Commandment, *Thou shalt not make to thy self any graven Image, &c. Thou shalt not bow down to it, nor worship it, &c.* The bowing down to and worshipping a graven Image, though in pretence to worship God thereby, is plainly prohibited by this Commandment. For the prohibition of worshipping any other God, is sufficiently evident in the first Commandment, *Thou shalt have no other Gods but me.* Whereby he pronounces that he alone will be worshipped: whence it naturally follows, that this next precept is at least chiefly about the purity and congruity of his own worship, forbidding to worship him by any Image, in bowing to it, or worshipping it, though in reference to himself. This is the most natural, and indeed the necessary sense of this precept, if we consider the extream incredibility of any other senses, that are offered, or can be offered.

VIII. *All other senses plainly impossible and incredible.*

For let us suppose first, that the sense is, *Thou shalt not bow down to, nor worship the graven Image (that thou makest and settest up,) thou shalt not worship the image it self instead of God or for God.* It would be a prohibition of a thing even impossible to humane Nature to do: that a Jew suppose should worship an Image that himself has made of some

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log of wood or stone, instead of or for the God that brought him out of the land of *Egypt*, and the house of Bondage, & indeed that created the whole World, as if he could take the Image for this God, and not worship it in reference to him. How nugatorious would they make the Divine Law-giver by such a prohibition, to interdict those things which it is impossible for men to doe? And now let us suppose the other sense of the precept to be, (and I can neither meet with nor devise any more,) *Thou shalt not make to thy self any Idol*, that is to say, no Image of any Heathen God or of any false God whatsoever; that this cannot be the chiefly intended sense thereof is plain. First, from the apparent superfluity of this precept, that being so strictly and apertly interdicted before, *viz.* That they should have no Pagan gods, nor any gods whatever besides *Jehovah*. Which while they hold to, it is impossible they should make to themselves any Images or Idols of those gods to bow down to or worship. So that this prohibition would be superfluous, if that was the only meaning of the commandement. And then in the second place, this sense is incoherent with the words following; *For I am a jealous God.* Which implyes suspicion of some foul dealing betwixt any Member of his Spouse, the Church, and Himself; that they may communicate any thing of that which is peculiarly due to himself unto another. But if the Jews should make an Idol, that is, the Image of some Pagan God, and worship it, the matter would be past suspicion, they would apertly and

professedly be found false to *Jehovah*, and to commit Adultery with another God.

IX. *The golden Calf no intended Image of Apis, but the Symbolical presence of Jehovah.*

To which you may add in the third place, that God himself has thus interpreted this commandment, that he will not be worshipped by an Image, though erected and worshipped in reference to himself; as is most undeniably plain in the golden Calf which *Aaron* made, which was not intended for the Image of *Apis* the *Egyptian* God, but was the Symbolical presence of *Jehovah*. Indeed *St. Steven* says, *Act. 7. 39, 40. And in their hearts they turned back again into Egypt*, (it may be in the grossest sense if they could have brought *Aaron* to their lure) *saying unto Aaron, make us Gods to go before us*. But it is most likely, that this is only a reprehension of their *Egyptianizing* in matters of Religion, desiring to have some visible Object and Figure to sustain their Faith, and spend their Devotion on, according to the mode of *Egypt*, who gave Divine worship to Images. This mode of Religion their minds hanker'd after, as their mouths elsewhere watered after the flesh-pots of *Egypt*, for which they are also taxed, *Psal. 106. 19. They made a Calf in Horeb, and worshipped the Molten Image. Thus they changed their glory*, that is, the God of *Israel*, or his Divine presence, *into the Similitude of an Ox that eateth grass*. As if *Jehovah* the Almighty, Infinite and Eternal God, that did such great things in *Egypt*, wonderful works in the land of *Ham*, and fearful things by the

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the Red-sea, could be representable by any such figure. So that in this *they quite forgot God their Saviour*, both what an excellent being he is, and utterly irrepresentable by Imagery, and forgot his commandement (which is one special and material way of forgetting him) *Thou shalt not make to thy self any graven Image, thou shalt not bow down to it, nor worship it.*

X. *That the History of the golden Calf plainly implies that sense thereof.*

But there is no place so convincing, that the golden Calf which *Aaron* made, was made and worshipped in reference to *Jehovah*, as what occurs in the very History. God had promised to the people, he would send an Angel before them to keep them in the way, *Exod. 23. 10.* This the People knowing and despairing of *Moses* being found again, or impatient of his stay so long in the Mount, (which *St. Steven* interprets a rejecting of *Moses*, or putting him from them, *Act. 7. 39.* for that is spoken of *Moses*, not of God) they come to *Aaron*, (*Exod. 32.*) and say unto him, *Up make us Gods which shall go before us*, which *Aaron* immediately assents to, and receiving their ear-rings, made a molten Calf of them, whereupon they said, *These are thy Gods O Israel, which brought thee out of the land of Egypt.* And *Aaron* built an Altar before this Image which himself had made, and made proclamation and said, *Tomorrow is a feast to the Lord*, that is, to *Jehovah*. And on the morrow, according to this proclamation, they celebrate the Feast, and offered

tered burnt offerings &c. to this Image. Now let any unprejudiced man judge to whom this symbolical presence could be erected but to *Jehovah*. Did not the Israelites ask of *Aaron* what God had promised? the Angel in whom God would place his Name there? Did *Aaron* at all stick to fulfill their desire? Do not the People say of this symbolical presence, *These are thy Gods O Israel*, or which is all one, *This is thy God O Israel*, (as *Nehemiah* has it *Chap. 9. v. 18.*) *that brought thee out of the Land of Egypt*, which is utterly impossible for them to understand of the golden Calf which was but newly made, and therefore is necessarily understood of that God that brought them out of *Egypt*, which is *Jehovah*, no *Ægyptian* Deity, but he that brought all those Plagues on *Egypt* and delivered his People with an high hand. And lastly, is not an Altar built before the same symbolical presence, and a feast proclaimed there to be celebrated to the Lord? What more perspicuous coherence can be desired for the certainty of the sense of any passage of Scripture?

XI. *The gross repugnancies impl'd in supposing the Calf to be the symbolical presence of the God Apis.*

All things run smooth on this Hypothesis. But supposing this Calf the Symbolical Presence of *Apis* an *Ægyptian* Deity, who had the form of an Ox, (which might give some of the Antients occasion, as I suppose, to think it was so, they not considering that *Cherub* also signifies an Ox or Calf, and that one of the Angelical forms in the

Chariot

Chariot of God is both an Ox, and is called a Cherub, and that the Cherubins in the Ark were of this figure, which is a symbol of the Angels, who are the Chariot of God, *Psal. 68. 17. The Chariots of God are twenty thousands, even thousands of Angels, and the Lord among them as in Sinai in the holy place,* where this Chariot or Chariots (because it consisted of four parts) was seen by *Aaron*, like that by *Ezekiel*, where one part had the form of an Ox or Calf, and all four the feet of Oxen. So little estranged is the form of an Ox or Calf from the use of representing the presence of the God of Israel,) but suppose, I say, it is not the symbolical presence of Jehovah, but of the *Egyptian Apis*, according to the conceit of some out of the respect they bear to the Fathers, what an harsh and intolerable reproach is it in the mean time to Gods High Priest, to affirm that he did thus profanely and impiously make an *Egyptian Idol* for the *People of God* to worship, and so assisted them in the grossly breaking of both the first and second Commandement at once, and even then when the People did but desire the promise to be made good to them, that the visible presence of God, or his Angel in whom his Name was, might go along with them, and that *Aaron* notwithstanding instead of this, should make the symbolical presence of a forraign God! Besides that the people themselves had not this judgment of it, they declaring it to be the symbolical presence of him that brought them out of the *Land of Egypt*. Nor could they possibly believe the *Egyptian Apis*

to have done so, to have inflicted all those plagues on his own Land in the behalf of a forraign people. Besides that they were all along declared by *Moses* to be done in the Name of the God of *Israel*: to whom also *Aaron* builds an Altar before this Calf, and proclaimes a Feast to *Jehovah*, which, if by this Calf were meant the *Egyptian Apis*, would be as repugnant, as to say, *Apis* and *Jehovah* are all one.

XII. *The Certainty hence, that the second Commandment forbids the worshipping God by an Image.*

Wherefore we can be of nothing more sure than that this Golden Calf or *Cherub* was erected by *Aaron* to *Jehovah*, and so understood by the People. The worshipping whereof notwithstanding is agreed on all sides to have been Idolatry. From whence it plainly follows, that the second Commandment forbids the worshipping God by an Image, which was the thing to be proved. Nor do I know by what evasions those of the contrary opinion can escape the clearness of this proof and precept. God so plainly interpreting the meaning of his own Law, by his severe vengeance on the worshippers of the golden Calf, though erected to himself.

XIII. *Two evasions to shun this sense, The first from the Septuagints Translation of Pelel proposed and answered.*

The best and most ordinary evasions are these two. The first that the *Septuagint* translating *Pelel* not *Γλυπτόν*, *Sculptile*, but *Idolum*, do plainly enough

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enough insinuate, that an Image to the true God is not there forbid for worship but Idols only, or Images, of the Heathen Gods, or any false Gods. But those that argue thus do not consider that εἰδωλον in Greek is of as indifferent and large a signification as *Imago* in Latin, or Image in English. *Plotinus*, when he was desired to sit to have his Picture drawn, said, he would not have them give themselves the trouble of making εἰδωλον εἰδωλον, an Image of an Image, or Shadow of a Shadow. So that we may with better reason imagine the *Septuagint* to have chosen this word as an universal Bar against not only *Statue-worship*, but even *Picture-worship* also: Or to have made choice of *Idolon*, rather than γλυπτόν, *Sculptile*, because it signifieth more determinately such *Sculptilia* as are Images, or have Imagery on them, that they should not be bowed to in a religious way; not forbidding to direct their worship towards every thing that is carved, when it does not at all pretend to make God *representable*, as Imagery does. So that there being these Reasons so obvious, why the *Septuagint* might Translate *Pesel* *Idolon*, rather than γλυπτόν, *Sculptile*, the inferring they did it in reference to the Idols of the Heathen, is of no force.

And besides, suppose that *Pesel* signifies an Idol, in the sense of the adverse party; what do they get by it, when as the text then will run thus, *Thou shalt not make to thy self any Idol or Image of any Heathen God, nor the likeness of any thing that is in Heaven above, or in the earth beneath,*
thou

thou shalt not bow down to them, nor worship them.

It is manifest that yet for all this all manner of Image-worship, or Picture-worship is forbidden; not only of the Heathen Gods, but all whatsoever, and therefore they cannot be worshipped, no not in reference to the true God himself. Or if you would understand the following words, *viz. Nor the likeness of any thing in Heaven above, &c.* still of the Heathen Gods Images, (which is perfectly illogical, and impossible for any one that attends to reason to admit, the object of the precept being plainly here distributed into two parts. The first part the Idols or Images of the Heathen Gods, the other whatever other similitudes or Images besides :) Yet if these words could be drawn to the same sense with the other, so that the Images of the Heathen Gods, or any false Gods might be understood by them, and that the whole prohibition were concerning such like Images or Idols, that would also notwithstanding clash with the next words following, *For I am a jealous God.* For in this case, as I noted above, the matter would be beyond jealousy, it would be a confessed act of spiritual Adultery, which is Idolatry. But to Argue from the mention of Gods jealousy, that the Image must be meant of some strange God, (for what Husband would be jealous of his Wife, for honouring or kissing his own picture?) that is no more than a witty sophism built upon a false Hypothesis; as if the mans picture could as easily rob the man of what is due to him from his Wife, as an Image rob God of

of what is due to him. For the Image being visible, & God invisible, there is manifest danger of joyning ones devotion, which is all that God can have of us, to the garish Image, more than to God, and the true Notion of him in our minds; and that by worshipping Him in such a vile manner, we may be brought off afterwards to worship other Gods, as mean as we have made him by this sort of worship.

XIIII. The second evasion touching the Cherubins on the Mercy-seat, proposed and answered.

The next evasion, which seems most considerable, is, in that they pretend that God himself has interpreted his own Law to another sense than we would have, in commanding golden Cherubins to be set on the Mercy-seat for his own worship. This excuse is very trite amongst the *Romanists*, and the second Council of *Nice* alledges the same, but it is plain that it falls exceeding short of the case. For the scope of the second Commandement is not the forbidding all Image-work in the places of worship, but the bowing to Images and worshipping them, which the case of the Cherubins does not reach. For the people was never commanded to bow down to or worship the golden Cherubins, nor do the Jews profess themselves to have done so, but to have bowed down to and worshipped God alone. And besides that they were not intended for an Object of the Peoples worship or adoration is plain, in that they were carefully hid from their sight.

fight. And if they could penetrate with their imagination through the vail, and make themselves present hard by the Cherubins, their posture plainly shows they were never intended to be worshipped, their faces not being turned towards the People to receive their salutations, but towards one another. Indeed if they were an object, that it was their declared duty to worship, when they saw them, the same religious affection may be conceived to be directed towards them through the vail. But formal adoration to a visible object while it is hid and made invisible, is, methinks, as uncouth and unnatural, as the bowing to some Person on the other side a brick-wall, in which there is not the least loop-hole to see thorough. Wherefore there being no precept to the people of the Jews, to bow down to the golden Cherubins, and to worship them, nor it being any professed practice of them, and the posture of the Cherubins being such as intimates they were not made to be worshipped by them, and they being carefully hid from the eyes of the people that they might not see them, (though they were symbols of the special presence of God, and Notes or Instruments for the directing their adoration thitherward to God in a special manner there present) it is evident they were no object of the peoples worship, and that they were neither to bow down to them, nor worship them, though they bowed toward them, as a determinative circumstance of their worship of God. This is so plain, that I believe no man that considers it
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can have the confidence to deny it. *viz.* That the Cherubins were not the object of the Peoples worship, much less intended to by God.

XV. *A difficulty touching the High Priests bowing in the Holy of Holies proposed.*

But the great difficulty, as it seems to some, is, how the High Priest, when he went into the Holy of Holies, (which he did once by the year,) and bowed as they conceive before these Cherubins bare and open to his sight, could so behave himself as not to be guilty of bowing to graven Images and worshipping them. Which if he did, I must confess that the Romanists have no contemptible plea for their interpretation of the second Commandement, as if it were not against worshipping the true God by an Image. But to this difficulty I answer these two ways.

XVI. *The first way of answering it, by denying the fact, if it could not be done without bowing towards the Cherubins as an object.*

First, that if the High Priest when he was in the Holy of Holies, could not bow to worship God by that gesture, but he must also bow towards the Cherubins *objectively*, and not meerly *circumstantially*, I do flatly deny that he did bow there. And they can never prove that he did, there being no mention thereof in the Scripture, where his behaviour in that place is described, *Levit. 16.* But there being a plain prohibition in the second Commandement to bow to graven Images and to worship them, it is from hence demonstrable that the High Priest in this case

would

would not. For it *to obey be better than sacrifice, and to hearken than the fat of Rams*, 1 Sam 15. 22. certainly the High Priest could not but see that obedience to so plain and strict a commandement, as *Thou shalt not bow down to any graven Images, nor worship them, &c.* was better than the breaking that command under pretence of worshipping God by bowing unto them, namely to the Cherubins. Wherefore we may be certain that in this case he would not bow towards them. But if he could bow towards them without incurring this danger, the difficulty is taken away, and the true sense of the second Commandement remains firm and inviolable; that God himself is not to be worshipped by an Image, by bowing to it and worshipping it.

XVII. *The second way by asserting that he might bow in such circumstances, as that the Cherubins were no object of his worship.*

But now besides this, in the second place, if any one think it so probable that the High Priest did bow some time towards the Mercy Seat, when he was in the Holy of Holies, let us pitch upon that which is most likely, namely when he made his nearer approach thereto, to besprinkle it with blood: it is manifest there is no colour of saying, that in these circumstances he bowed to or worshipped the Cherubins.

1. Because the first thing that he was to do, when he was to enter within the vail, *was to take a censure full of burning coales of fire, & his hands full of*

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off sweet incense beaten small, and to bring them within the vail, and to put the incense on the fire before the Lord, that the cloud of the incense may cover the Mercy seat that is upon the testimonie, that he die not. *Levit. 16. 12, 13.* Which is a sign that he was not to dare so much as to look towards the Mercy seat, much less to worship towards it, till all on the Mercy seat, the golden Cherubins and all were hid in a cloud of incense, which is like the hiding of them from the sight of the People by the vail. And that therefore their golden luster was to be no object of worship, as being thus enveloped with smoak, not to be seen at any distance.

2. But now, when the High Priest approaches up nearer to the Mercy seat, which we have supposed the more likely time of worshipping, let us see what possibility there is of his appearing guilty of worshipping the Cherubins, though he should then bow towards the Throne of God, more than in that former circumstance. For the two Cherubins were placed at the two ends of the Mercy seat, and that with their faces one towards another, not to any that came up to the Mercy seat, which is no fit posture to be worshipped in, if they could be seen by any glimmerings in this thick Cloud of smoak. And if they could, they would be only a direction to the High Priest, as well to overlook them, as to give them a go by, in following that intimation God has given him in *Exodus, Chap. 25.* And

there will I meet with thee, and I will commune with thee from above the Mercy seat, from between the two Cherubins, which are upon the Ark of the Testimony. And in the Psalms he is described sitting betwixt the two Cherubins, *Psalm 8. 1. and 99. 1.*

This is a plain case then, that the High Priest could not but conceive that special presence of God to be seated betwixt the two Cherubins, and therefore directing his devotion and gesture according to that instruction, his bowing must be towards that presence, betwixt the two Cherubins, from the Mercy seat upwards; as if the invisible Majesty was seated there as on a Throne or Chair of state. The bowing to whom can no more concern the Cherubins, than the bowing to a Prince on a wide Throne or Chair can concern the imagery on the arms of the Chair adorned, suppose, with two Eagles heads or the like. Can any one conceit any worship done to these two Eagles heads, when the Parties bowing is directed to the face and Person of the Prince above, and betwixt the Eagles heads; though the Eagles heads stand in a fairer posture to be bowed to, than the faces of the Cherubins. It is therefore every way plain and manifest, that as the People of the Jews did not, so neither did their High Priest bow to, or in any sense worship the Cherubins in their bowing thitherward, but only him that sat betwixt the Cherubins, which was the thing to be demonstrated. And that therefore there is no evasion left to elude the force of the second commandment, that
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so strictly prohibits the worship of the true God by any graven Image, which therefore according to the sense of that Commandement must be Idolatry.

XVIII. The Idolatry forbidden in the second Commandement, reduced to the proposed definition of Idolatry.

It remains now that we reduce this kind of Idolatry, (as we in order shall also do all the rest,) to our general definition of Idolatry, that it may appear to be so, even according to the plain Nature and Notion of the thing, namely, in that by worshipping God by an Image the peculiarities of the Godhead are violated, which seems evident here upon a double score, both from making the infinite irrepresentable Divine Majesty representable by an Animal-Figure, which debases and vilifies the peculiar excellency of the Godhead, which is so infinitely beyond any visible form whatsoever, and therefore no Animal Figure can pretend to be the representative thereof; as also from the giving Divine worship to these Animal Figures, or Symbolical presences, which is peculiar to God.

XIX. No distinction betwixt Hieroglyphical and representative Images when Divine worship is done to them.

Which Divine worship does plainly argue them representative Figures, not merely Hieroglyphical, whether they that worship them will call them so or no. As is apparent from the first of the *Romans*, where the Apostle plainly de-

clares of those wise men of the Heathen who knew God, yet were so foolishly subtil and phantastical as to worship him in the Images of Men, Birds, four-footed Beasts and creeping things, which they could not but know, were but at the best Hieroglyphicks of him, no personal representatives of his Godhead, yet forasmuch as they worshipped those Figures, they are said to have changed the glory of the incorruptible God into the Images of these corruptible Creatures. For in worshipping these Images in reference to God, they naturally acknowledg or suppose a fitness in them to represent the glory of God, or his Divine presence, vvhich therefore must needs be an unspeakable vilification of his infinite glorious Majesty. And what pretence can there be for any Figure, or Symbolical Presence to have divine worship done to it, or to be an object thereof in any sense, if it vvere conceived to have no fitness to represent the Divinity. And therefore the Psalmist according to this natural Notion, inferres from the *Israelites* vvorshipping the Golden Calf, that they turned the glory of God into that Creature, *Psalm. 106. 19. They made a Calf in Horeb, and worshipped the Molten Image. Thus they changed their glory into the similitude of an Ox that eateth grass.* Which answers very fitly to that of *St. Paul, They changed the glory of the incorruptible God into an Image made like to a corruptible man, &c. Rom. 1. 23.*

XX. That in worshipping these representative Images in reference to God, divine worship

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is given unto them, as suppose to the Image of God the Father.

And that the vvorshipping of these representative Images in reference to God, is the giving of Divine vvorship to them, is manifest out of Scripture, as *Acts 7.* *And they made a Calf in those dayes and sacrificed to the Idol.* To say it vvas but *sacrificium Relativum* or *Transitivum*, that passed to God, not *Terminativum*, that terminated in the Calf it self, is but School-cobweb-stuff. Sacrifice is a peculiar vvorship belonging to God, and by no distinction or evasion can any thing else partake in it, so as to have it offered to it. This is evident in this kind of Divine vvorship, and there is the same reason of them all. They vvorshipped the Calf in *Horeb*, but in reference to *Jehovah*, as plainly appears out of the Historie, and therefore vvith *Latria relativa*, or *transitiva* not *terminativa*. But does this distinction of so subtil Texture cover their chance? No certainly. If this distinction vvwere good, and vvould justify their act, vvhy does either the *Psalmist*, or *St. Steven* find fault? It is apparent therefore that Divine vvorship is so due to God alone, that it is in no sense due to any thing else, but that even the meer natural or external act must be to him only. And therefore he will not be worshipped by an Image, that the Image may not in any sense partake of his worship; which yet it will in the natural externality thereof, if we do it towards the visible Image. For outwardly we behave our selves no otherwise

towards the Image than towards God himself, nor make any other external Application to the one than to the other. As suppose there was an Image of God the Father in the shape of an Old man, and one would make his adoration to God towards this Image, with that mind, with that devout look, with that solemn and serious motion of the spirits in the eyes, that is befitting the profound reverence we owe to God, this natural, visible, and external act of worship passes plainly upon this Image, as well and in such sort as on God himself, and is such as no greater nor more lively expression of his highest devotion can be made by any suppliant. To whom then but to God alone can this belong? And therefore to make these expressions to a senseless stock and stone, is the foulest violation of the divine peculiarities that can be, by communicating them to so unworthy a subject, as well as by lessening, obscuring, or rather abolishing the infinite glorious Majesty of the Godhead, by supposing him or implying him representable by a wretched Statue of wood, metal or stone, as I noted before.

XXI. That there is the same reason concerning the Image of Christ.

And now for the Statue or Image of Christ, if it be worshipped towards with such a religious look and devout cast of the eyes as before, significative of the highest veneration that is due to God, or can by us be given to him, it is apparent that this exterior ritual worship is done to this Image also; nor can be any more doubted, than if kissing of this Image were the Ritual performance and it

were

were kissed, that this Image was the Object of the kissing with all the exterior devotionals used therein : and that therefore this Image thus adored, though but relatively, partakes of divine worship. By which communication the peculiarities of the Godhead are plainly violated, as well as by burning Incense, or otherwise sacrificing to the Image ; as St. *Steven* complains of the *Israelites* sacrificing to the golden Calf, though in relation to *Jehovah*, which cannot excuse the Idolatry.

XXII. *That Relative Idolatry is as down-right Idolatry as Relative Adultery and Murder down-right Murder and Adultery.*

For let any one judge in common sense and reason, whether a foul unfit action to an undue object can be excused by an intended relation to a fit one. Nothing can be more enormously incongruous, than the giving divine worship which is *Latria* to a carved stock or stone, ordinarily called *Idolum*, or *Idol*. And the giving this *Latria* to this *Idolum* is that which is most properly *Idololatry*. But if in giving *Latria* to this *Idolum* which is so hugely unfit an object, in relation to a fit one, all is well, and the fact lawful, the short and the long then is, That *relative Idolatry* is lawful, which is as good sense as to say, That relative Murder, or relative Adultery is lawful. As if to kill the next innocent man to wreak ones revenge on the nocent, that deserved to be killed, would excuse that Act from down-right Murder ; or to lye with another Woman with an intended kinde remem-

remembrance of his own in her absence were not down-right adultery. Why then is not this relative Idolatry down-right Idolatry, as well as relative murder and adultery down-right adultery and murder? and why is relative murder and adultery still down-right murder and adultery, but because that intended reference or relation takes not away the Specifick turpitude of the Fact? How then can the intended relation in relative Idolatry take away the Specifick turpitude of that Fact? so that it remain not down-right Idolatry still.

XXIII. *That relative Idolatry is real and proper Idolatry, even according to the nice Notion of the Schools.*

Which it does even in the nice Notion of the very Schools, the *Latria* in this case being really not transitive or relative, *quatenus Latria*, but terminated on the very Idol it self. For *quatenus Latria*, it can pass no further in truth and reality but ends there; and in relation to God the act ceases to be *Latria*, the honouring or worshipping of him, but changes its Species, and becomes an act of contempt, reproach, and disobedience against him, and a foul dishonouring of him. Nor can the *intention* of the Religionist alter the specification of the Act, but that it will be a dishonouring of God, though the Act cannot be avoided but it will have God for its *Object*, but he will be the Object of this Act under this specification namely of dishonour: As in that Physician that intended by such a Medicine

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to cure such a Patient, but does really poyson him thereby, the Patient notwithstanding the Physicians intention is no Object of a real cure, but of the quite contrary of his poysoning him. Wherefore no *real Latria* passing to God in this relative Idolatry, but only dishonour and reproach, the *Latria* is in *truth* (let the *intention* be what it will,) terminated in the Image or Idol, and therefore is Idolatry, in the most proper and Scholastick sense. For one and the same Act, as it may have two contrary *Specifications*, in respect of two several Objects, so it may have two several *terminations* in respect of the same. As suppose one Person loves a Rose, another has a great Antipathy against it, a third brings a basket of Roses into the room; this one act is both a gratification and a displeasure; a gratification to him that loves Roses, a displeasure to him that has an Antipathy against them; the Act of gratification terminates in one of these Objects, the Person that loves Roses, the Act of displeasure terminates on the other. Just so the Act of *Latria* or Divine honour terminates on the Image or Idol, the Act of dishonour and reproach on God, who is provoked and disobeyed. What can be more plain? Wherefore the Divine honour terminating on the *Image* of Christ, and not passing to *him* in *reality* and *truth*, but only in our *fond intention*, it is manifest that the peculiarities of God are here violated, and that it is proper Idolatry.

XXIV. *whether the doing Divine worship towards the Image of Christ violates the irrepresentableness of the Godhead or no, as also towards the holy Ghosts.*

But there is a more curious question whether the worshipping of the Image of Christ with Divine worship does involve also the other violation of the peculiarities of the Godhead in making it thus representable by an Image. For Christ being Man as well as God seems to make the case different from that of the Image of God the Father. But I answer the case is still the same, Christ being the eternal, infinite, glorious Majesty of God, as well as he is Man, and incapable of Divine worship but so far forth as he is that infinite Majesty. Wherefore he that sets up an Image, and calls it the Image of Christ, and does Divine worship towards it, does as palpably make the eternal infinite Majesty of the Godhead representable by a carved stock or stone, as he that does Divine worship toward such a carved Image of God the Father. For the Father and the Son are equal, and therefore the Son equally irrepresentable as to that of him which is capable of Divine worship, which this Image pretends to represent, in pretending to be the Image of Christ, and therefore violates that peculiarity of the infinite glorious Majesty of God, that makes it irrepresentable by any bodily Figure. He that worships Christ, worships the very Godhead, and therefore must not blaspheme his Majesty, by making him representable by any corporeal Image. The Godhead indeed is hypostatically intempered in the humane nature of Christ, but it is the eternal

the eternal and infinite divinity there that we adore. So little scruple need either Jewv or Turk have to turn Christians, upon any Idolatry vve are guilty of in vvorshipping Christ.

And vvhat I have said of the Images or Statues of the Father and the Son, the same isto be said of the Image of the Holy Ghost. A Dove may be the Hieroglyphick of him as that description of the Ancient of dayes in *Daniel* is an Hieroglyphick of God the Father. But to do Divine worship toward such an Image of a Dove, it is absolutely the same Idolatry that was in so doing to the Image of God the Father, and of Christ.

XXV. That no symbolical presence but only the holy humanity of Christ is capable of divine worship done towards it.

No symbolical presence therefore or consistent visible animal figure saving the holy humanity of the Lord Jesus Christ, which is Hypostatically united with the eternal Divinity, can have divine worship done towards it, but it is Idolatry *ipso facto*. It the peculiar priviledge of the holy humanity of Christ, to be capable of having divine worship done towards it, because of its Union with the Divinity, as it is the priviledge of the Body of a wise and vertuous Person, for the wildom and vertues sake that resides only in his Soul, to have that great reverence done towards it, by reason of the Soul with which it is Hypostatically united. But the Soul once separate by Death, the Body according to the common sense and practice of all men ceases

ceases to have that reverence done towards it that it had before. So that there is naturally a peculiar middle kind of honour, greater than any Creature besides has a capacity of, though less than Divine, that accrews to Christs humanity, in vertue of his being Hypostatically united with the Godhead, which the Image of Christ is not. And therefore besides that gross Idolatry above specified, in doing Divine worship towards his Image, there is also a violation of the priviledge of this holy humanity of Christ, towards which living Symbolical presence of the Godhead only it had been proper to do Divine worship, when he was visible here upon Earth; upon a clear declaration of this Union. Which was more apertly, and more seasonably manifested afterwards by St. *John*. But considering the unexpressible profound Humility of our Saviour, who upon ones saying to him, Good Master, straightway rebuked him, declaring there was none good but one, which is God, *Mark* 10. 17. it seems hugely probable, that if any would have done exprets Divine worship towards his visible Humanity, as the *Lycaonians* would have sacrificed to *Paul* and *Barnabas*, that he would have declined it. But this only by the by.

XXVI. *The necessity of the Romanists acknowledging of Latria relativa done to Images relating to God.*

Hitherto of Images relating to God, to which the second *Nicene* Council, (that excellently learned and judicious Patriarch of *Constantinople* *Photius* being

being Interpreter) assigned *Latria relativa*, which *Azorius* the Jesuite also acknowledges to be the constant opinion of the Roman Theologers. And indeed it seems necessary it should be so, to make the best sense of that kind of Religion: for they burn incense to these Images which is a sacrifice. And they putting up their prayers before them, and lifting up their eyes and hands towards them, with compellations common to the Image and Prototype, this is also the sacrifice of prayer offered to them, as much if not more direct and express, than the sacrifices offered on the Altar before the Golden Calf were to it; which yet because it was done on the Altar before that Image, St. *Steven* full of the holy Ghost, declares, that they sacrificed unto the Idol.

Wherefore it being so evident, that in these Cases they are to acknowledge that they give *Latria* to these Images, it seemed the wittiest and safest invention to declare in general, that the Images relating to God are to have *Latria* done to them, but not *absoluta* but *relativa*, which, they conceive, makes it an inferiour kind of *Latria*, since this Relative *Latria* (because of its Relativeness) is incompatible to God. But how well this will do their business, I have already noted.

But that this is the sense of their Church, even of the Council of *Trent* it self, is noted and confessed by *Azorius*, and natural if not necessary for every one to acknowledge, that is serious in the worship of these Images. For if it were

were not *Latria relativa*, but such a worship as the Images were capable of, and might be the ultimate Object of themselves, and it terminate there, how small and mean, and how low a kind of Worship would this be! So that it would prove to be a meer fooling or trifling with Images to no purpose, the worship of the Image though relating to God not at all advancing our adoration of him, but rather necessarily casting us (by restraining the worship to what the Image it self is the ultimate object of,) into the faintest and meanest mode of worshipping that can be expressed, if it be but what it should be commensurate to so mean an Object. Wherefore it is altogether incredible, that this should be the meaning of worshipping of Images relating to God, or that any of the People that are taught to worship them, should not worship them with that height of affection and veneration they use to God, for as much as the Image relates to God, and that they are taught according to the very Council of *Trent*, that by the Image of Christ which they worship, they worship Christ himself. So plain is it, that the act of worship before an Image relating to God, is an intended adoration of God himself, according the Council of *Trent*.

But for the occasional shuffles of any private Doctors of that Church, that would have the worship of incurvation, and the signs of devotion accompanying it, terminated on the Image it self, to make sure it may be in no sense *Luria*, at what a

loss will they be to answer touching the burning of incense, and praying to God before these Images that relate to him. Besides that the second commandment does plainly meet with such shufflers; which universally forbids any bowing to, or worshipping Images relating to God, and will not be put off by any evasion. *For I am a jealous God, &c.*

Not was it unfit to give so forcible a stop, though less methodical to a subterfuge so unnatural and irrational: I will add also so repugnant to the Council of *Trent*, (which is the touchstone of their faith,) who in these express words declare, *Per Imaginem Christi Christum adoramus*. And that adoration which is done to Christ, is divine adoration and consequently *Latria*.

XXVII. *The reduction of the worship of Saints and Angels, to the proposed definition of Idolatry, and particularly their invocation and making of vows to them.*

We proceed now to the consideration of the Images, or Symbolical presences of Saints and Angels, and to all the modes of their religious worship: of which, Invocation is the most principal, and as it were the scope and foundation of all the rest. Which worship of theirs I shall also plainly discover to be Idolatrous, by manifest reduction to my proposed definition of Idolatry. Which I will do with all brevity, there being no difficulty at all in the business. And I will begin with Invocation, which as I have proved in my Antidote, can belong to no invisible Power or

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Spirit,

Spirit, saving to God alone. Forasmuch as no man can have any solid faith or assurance that they can hear our Invocation, or that they have any Omnipresence, or Omnipercipience, no not so much as Terrestrial. Whence it is plain, that in invoking them one of the Divine peculiarities is violated or prophaned by being communicated to a Creature, when of right it is only to be attributed to God; the Saints having no such Omnipercipience or Omnipresency in them, as Doctour *Thorndike* himself cannot but confess, accordingly as I have noted at the end of my Reply.

But to invoke them or pray to them for such things as it is in Gods power only to give, which all Papists do, as Dr. *Thorndike* plainly asserts, nor can it be put off upon pretence of a figurative speech, (as I have proved in my Reply,) this is double Idolatry, as violating two Divine peculiarities at once, both the Omnipresence or Omnipercipience of God, and also his Omnipotence, they giving that power to a Creature which is in God alone. But making Vowes to any Saint or Angel in such dangers as a Creature may have power to rid us from, is but the same kind of Idolatry that simple Invocation, if they be both mental, or both vocal.

XXVIII. *The Idolatry of erecting Temples, Altars, Images, or Symbolical presences to Saints, or Angels, reduced to the proposed definition.*

And nowv for the erecting Temples, Altars, Images or Symbolical presences to Saints or Angels,

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Angels, all which is manifestly done in reference to their invocation, it is thence plain, that all this is done to an Idolatrous end, and therefore upon this very consideration has the smut of Idolatry upon it. But besides, more distinctly. God having appropriated these modes of being worshipped to himself, and his judgement being so infallible, vvhhat befits him and is most proper for him, when he will be vvorshipped in a more *external and ritual* vway, it is evident presumption and prophanation of the peculiarities of his Godhead, as to *external* vvorship, to communicate them to the Creature, as I have proved in my Antidote. And lastly, the very nature of the thing demonstrates the Idolatry, they being standing significations of the natural peculiarities of God communicated to a Creature. For a Temple and Symbolical presence is fitly and securely erected to God, because we are sure of Gods residence and presence there, as *vaas* intimates the inhabitation of the Divinity in it. Let there be as many Symbolical Presences and Temples as you will, and at what distance you will, God is certainly at home in them all, as being Omnipresent. But for a finite invisible Power or Spirit, though there were but one erected thereto, there is no assurance of that Spirits residence there, or if the effect of any Spirit be there, that it is not some other Spirit than he to whom the Temple or Symbolical presence was erected, that it is not one Angel or Saint for another, nay, a Divil instead of that Saint or Angel. But those Temples

and Symbolical presences being erected in several distant places, it emplies they are in several distant places at once, which is the only peculiarity of the Godhead; as I have noted in my Reply. Which incongruities are also to be observed in either one single Altar, or many in distant places of the World, to the same Saint or Angel. And besides it has that odious relation to a sacrifice, and imports that the Saints and Angels are also sacrificed to, which is plain and confessed Idolatry.

XXIX. *An Evasion obviated.*

Nor is it any excuse, that the Temple and Altar is pretended to be erected and dedicated to God only in a principal sense, but to the Saint in a *secundarie* respect, as *less principal*. For besides that God is jealous and impatient of any Partner, in the honours that are due to himself, (though they were only νόμῳ not φύσει) their intention cannot change the natural signification of building Temples and Altars to a finite Creature. Which as I have already noted, implies its Omnipresence which is proper and peculiar only to God; And therefore this communicating a peculiarity of the Godhead to a Creature is Idolatry according to the plain definition thereof, let us intend what we will.

XXX. *The Idolatry of bowing to the Images of Saints and Angels wherein it consists.*

As for their superstitious worship done towards the bare Symbolical presences, or open Images of Saint or Angel, supposing it the very same they would

would do to the Saint or Angel themselves if they were visible, that this implies them *representable* is no Idolatry. For the making them representable by an Image, does not at all violate the peculiarities of the Godhead. But the Idolatry is in that the Act naturally supposes them certainly present, for it is not sense to bow to an absent Person; and these Symbolical presences being many, and at far distant places at once, that the Saint or Angel is in more places than one at once, and in such sort omnipresent as none can be acknowledged but God alone, and so that Divine peculiarity is violated by this bowing to the Symbolical Presences or Images of Saint or Angel.

XXXI. *The hazard of the vulgars doing that Devotion which is due to God in their worshipping the Images of Saints and Angels.*

And though there be no necessary connexion betwixt the things, yet there is an exceeding great hazard in the vulgar sort especially, when they bow to these Images of Saint or Angel, or pray to them before the said Images, there is an hazard of running into the highest Devotion, and reverential affection and passion, that humane nature is excitable into or can express by his look or mind, and profoundly devout motion of the spirits of his eyes, which passion and signification thereof is due to God alone, and it is the most sordid Idolatry imaginable to apply it to either Saint or Angel, much more to the very Images of them made of wood or stone, though never so well painted or gilt. It is manifest I say, that by such a worship a special peculiarity

of the Godhead is violated, who alone is to be worshipped with that kind of Devotion. Which yet I have seen simple folk to expresse to the Image of a Saint, as fully as I could ever discern to be done by the devoutest man in his prayers to God. So that this note is not made at random, without just occasion and ground. And if this be done to the Image of a Saint, you may be sure it will not fail to be done to Images that relate to God. But that is besides our present Scope.

XXXII. The reduction of burning of Incense and setting up lights before them.

As for the burning of Incense and setting up lights before the Symbolical presences of Saints and Angels, it being so plainly an imitation of the burning incense, and lighting up lamps before the Symbolical presence of *Jehovah* in the Holy, it is plainly a violation of his peculiarities, so judged by his own election and choice. And as for the incense, it is a sacrifice, and the most noble and significant sacrifice, as I have noted in my *Reply*. And they may as well depress the sacrificing of sheep and oxen into a lower ceremonie, as this of incense. For by the use and consent of Nations, the one is no more restrained to the supream God than the other. And the lamps and the bread seem to indicate *Jehovah* to be the Father of lights, from whom proceeds every good and perfect gift, and who feeds with bounty every living thing. And the lights set up before the Images of Saints and Angels do at least intimate, that light and comfort is to be expected from suppliants

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that make their addressees to them at these Symbolical presences, as if they were there present to assist them that invoke them, & implore their help. Which I have again and again inculcated to be an implying and attributing an Omnipresency or Omnipercipiency to these finite created spirits, and consequently a violation of the Peculiarities of the Godhead. Thus easily are the various acts of Idolatry observed in the Church of Rome, in their worshipping Saints and Angels, reducible to the plain definition and true general Notion of Idolatry which we have proposed. As for those high compellations, to the blessed Virgin especially, such as plainly signify the peculiar excellencies of the Godhead, they are so openly Idolatrous that they want no reduction.

XXXIII. *That the pretended intricacies in the mystery of the holy Trinity, cannot with any reason at all be alledged against the clear demonstrations that the doctrine of Transubstantiation is false.*

As neither their *Artolatria* does to them that are free and believe that which is most certainly true, that the bread is not transubstantiated, as I have again and again undeniably demonstrated it not to be in my *Antidote against Idolatry*, and in my *Reply*. The clearness of which demonstrations, the pretended intricacies in the mystery of the holy Trinity cannot obscure; there being so vast a difference both betwixt the Objects themselves, and the faculties in this case, and that. For in Transubstantiation the Object is Matter or

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body, a substance finite and comprehensible both by our senses and reason. In the mystery of the Trinity, the object is the infinite incomprehensible Deity, a substance incorporeal, or spirit, which is quite out of the reach of our senses in the lowest notion thereof; but the transcendency of the Triune Godhead above our reason also, though not contrary unto it. And then our faculties conversant about Transubstantiation, are all the five senses rightly circumstantiated, the organ, distance and medium duly fitted and proportionated, and therefore the senses necessarily capable of discerning what the object is, whether this body or that, suppose whether the body of a man, or a piece of bread. And besides this, not only the exterior reason, but that which the Greeks call *νῆς* (which contains the first and self-evident common Notions or Axiomes, that are without syllogism noematically true,) layes fast hold on the object in this controversy. Transubstantiation being easily resolvable into a flat and manifest contradiction to these, as I have abundantly shown in my *Antidote* and *Reply*. But there is no contradiction at all, to either sensation or common notion in the mystery of the Trinity, only exterior reason and imagination raise some mists and obscurities about it. Which well exercised minds in contemplation can easily discern, and dispute from this venerable mystery, so far forth as it is exhibited to us in the ancient symbols of the Catholick Church. Wherefore of two desperate cases it is the more hopeful, that the bread being not transubstantiated, and yet they taking it to be so, they

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may scape being Idolaters, than that it is transubstantiated to save them from Idolatry.

XXXIV. *That the believing the bread not to be there, does not all clear the Romanists from down-right Bread-worship which is Idolatry.*

And I must confels I was once inclinable to this opinion my self, that in this case they are not Idolaters (see my *Idea of Antichristianisme*, Book 1. Chap. 13. sect. 6.) before I had more closely and carefully considered the point. And the Church of *Rome* does not want at this day witty Patrons, and of admirable art and eloquence, to perswade the heedless into this security, That though the bread should not prove transubstantiated, yet they cannot be bread-worshippers, while they believe it is; for if they believe it is transubstantiated, they believe it not to be there, namely within the *Symbols* or *Species*, and thence they pretend it is demonstratively evident that they cannot worship it, but only Christ, into whose substance it is believed to be transubstantiated. For whatever is taken, say they, for an object of worship, the understanding must affirm, (either truly or falsely,) that it is there whither the worship is directed. Which arguing bears a smart plausibility with it. But I answer, That what is made an object of worship through mistake, there is no need the understanding affirm it is there, but rather the contrary. For it does not think the undue object is there but the due one. Those that worshipped the Sun, that is, that which we call the Sun, and understand thereby a flammeous body devoid of sense and understanding, that

that appears alike to the sight of the Sun-worshippers, and to ours, (as the species appear the same to those that believe the bread transubstantiated, and to them that believe it not,) be it called what it will, they did not believe that which we know to be the Sun, to be there, but an intellectual Deity, which the Sun is not; and yet we all acknowledg them for all that to have been Sun-worshippers and Idolaters. Wherefore using *just weights and measures*, we must conclude the Romanists Bread-worshippers and Idolaters, the bread not being transubstantiated, since their worship then lights upon bread instead of Christ, as the Sun-worshippers upon the Sun instead of an intelligent Deity. He that strikes his Friend in the dusk of the Evening, thinking it is his Enemy, thinks his friend is not there, who notwithstanding finds himself the Object of his stroak, and wishes he had not been there. This Idolatry I must confess is committed through mistake, but so is all Idolatry that is committed in good earnest, so that this cannot excuse the fact from so grievous a crime. And that it is Idolatry is evident, Divine worship being given to a piece of bread, which is a peculiarity of the Godhead, and must be given to none but him. And the violation of any Divine peculiarity is Idolatry by the proposed definition thereof.

XXXV. *The application of the Heathen Idolatry to this definition, besides his present scope.*

By vertue of which we demonstratively have shown

shown the sundry Idolatries of the Church of Rome, in their worshipping the Image of Christ, in their worshipping and invoking Saints and Angels, and in their adoration of the Eucharist. And in vertue of the same Definition, the Idolatries of the Heathen might be as clearly demonstrated in their worshipping the supream God by Images, and in their religious worship they did to Dæmons, which this definition would prove to be Divine. But this would be quite besides my present purpose, and neither useful nor sutable to the subject in hand.

XXXVI. *The great difference betwixt religious respect and preference, and Divine worship.*

It remains now only that we free several Ceremonies used in our own Church from the imputation of Idolatry, by application to this definition, as well as we have evinced several of theirs to be Idolatrous by the same. Which will be a no less useful, and it may be a more pleasant consideration to our own, to see how little hold the adverse party can take of these small strings to pull us back again into Popery. For if the definition of Idolatry be unapplicable to them, it is manifest they cannot be Idolatrous. And the inapplicability is so easily discoverable, that there will be no need to insist long on this matter. In the general then we are to note what a vast difference there is betwixt religious worship properly so called, which is the same with Divine worship, and pious or religious affection and respect, or preference of one thing before another, for

for its relation it has to the objects, or exercise of our Religion, or Divine worship. It is but an homely Proverb, *Love me and love my dog*, but it may be of no impertinent significancy in this place. For it is not understood of the love of friendship, but of such a love as that inferiour Creature is capable of, and is fit to give him in relation to his Master, to whom we owe the love of friendship. So they that have a real Divine reverence for God, it is no wonder they find an inclination in themselves of bearing some reverence, or having some respect to those things or persons, that in a special manner relate to him. Whether it be Priest or Temple, or any holy utensil or the like. Which reverence is quite different from that Divine worship or reverence that is due to God himself, (more different than the love to ones Friend, and to his Spaniel,) and therefore can be no peculiarity of the Godhead, and consequently no violation of his peculiarities to give it to another. Which is the true Notion of Idolatry.

XXXVII. The keeping our hats off in the Church, freed from Idolatry by this Definition.

We will illustrate this with some few examples, and so conclude. They that keep off their hats in the Church, and do it even then when Divine Service is not a doing there, are not by any means conceived to do that Divine reverence or worship which is peculiarly due to God, unto the fabrick they are under, but because this place is set apart for holy uses, and is of a different nature from ordinary places that have no such relation to God and his Divine worship, out of an habitual deep devout-

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ness toward God they also express this more inferior affection and reverence to the place of his worship, by way of distinction and preference of it before other common places, be they never so magnificently built. Which is not to give it a reverence any thing equal or of the same kind with that we give to God, but only a greater and another sort of reverence than we would give to any place that is not related to him. And this is no more Idolatry than *Moses* his putting off his shooes, because the ground was hallowed by the special presence of God there. And therefore it was not unfit to show some reverence thereto in those circumstances, and not to prophane it and soyl it by his dirty shooes. Nay, indeed necessary, having that express command of God for it. Or if one should do so of himself in such a meaning of reverence as I have intimated, though it might be superstitious under Christianity, yet it could not be Idolatrous, no peculiarities of the Godhead being violated thereby.

XXXV III. *As also kissing the Bible in the administration of Oathes.*

Kissing the Bible also in the administration of Oathes, which is in use amongst us, (and might according to the proper Notation of the Latine word, be called Adoration, that word signifying properly either the a motion of our mouth to the thing kissed, or the admotion of our own hand to our mouth, and so by kissing it signifying chiefly our kindness and affection, but withal our respect to the Person or thing we in this manner salute,) this Ceremony here is only an expression of our love and value we have even for the
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material word of God, as I may so speak, by reading whereof we find such Divine comforts and refreshments, and which gives us to know the will of God, and that salvation which is through Jesus Christ revealed in this book. And if a man after the serious reading of a Chapter therein, his heart being full of joy and holy consolation, should at the close of all kiss the Bible as he layes it down, out of a pious affection unto the very instrument of communicating such grace and comfort unto him, what more Idolatry were there in this, than in such an ones hugging his Bible in the Pulpit before the People, to signify how dear it was to himself, and should be to them all?

XXXIX, *That bowing towards the Altar or Communion-table does not fall within the verge of the true Notion or Definition of Idolatry.*

And as for bowing towards the Altar, they that so do, questionless intend by that action, adoration to God properly, or in the highest sense, so called, so that it is one species of *Latria*. Which can be no Idolatry in it self, to be directed towards a place, sith it cannot be done at all, but it will be directed toward some place or other. And if the Church for uniformity sake appoint one place rather than another, so long as it is but towards it only, it can be no Idolatry. For it is no more Idolatry to worship God towards a place, than in a place: for both these are but Circumstances, not Objects of Divine worship. But now it being concluded fitting to use adoration when

when we first come into Gods house, as also for uniformity sake towards one certain place or part thereof, and all the place being in some sort holy, but yet a preference of one part before another, because of the more than ordinary devotion used there in celebrating the most endearing Mysteries of our Religion, the death and passion of our blessed Saviour, and our union with him by participation of his Flesh and Blood, that place where the symbols of this are exhibited, and these great and endearing mysteries celebrated, it is no wonder if it have the preference in our Religious affection and respect before all the places in the Church, to be as it were the direct ve instrument toward what part of the Church we should do our adorations, namely that the Altar or Communion Table should be this instrument of direction, and that this should be the peculiar Honour done to it, to be so. In which sense it is bowed towards, as the Mercy seat of old *was* by the Jews, and the Book of their Law under a Canopee in their Synagogues now *is*, without the least shew or suspicion of Idolatry.

For Divine worship is not at all done to that, in any of those cases, towards which it is directed, but only to God himself; There being no Animal Figures exposed to receive the worship as in the case of the Heathen, and the Eucharistick bread being in no sense at all a Symbolical presence as well as having no Imagery on it, but both Bread and Wine mere Tokens of the Body of Christ slaine, crucified or sacrificed,
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and of his blood shed for us. Which therefore are not the Person of Christ, nor Hypostatically united to his Person in this condition, and consequently the symbols thereof cannot be any symbolical presence, as I have also noted in my *Reply*. The Altar therefore has the honour of being a directive instrument *thither*, as the Church has *where* to do divine worship. But the worship is no more done *to* the Altar, by being done *towards* it, than it is done *to* the Church by being done *in* it. Forasmuch as there is no Animal Figure thereon, as the Ancient Pagans conceived their Gods to appear in several such shapes, and therefore worshipped them in them. For this would be a personal representative, and so receptive of the worship done towards it, according to the manifest sense of Scripture, and natural interpretation of reason, but here being no such Statue or Image there erected all is safe.

Wherefore all the honour the Altar receives in these adorations made towards it is this, that it is used as a directive instrument for people to show which way they are to set their faces, when they make these adorations to God, which is far from giving any Divine worship to the Table or Altar, and therefore is far out of the reach of our definition of Idolatry.

LX. *Nor bowing to the name of Jesus.*

And so whereas all the names and attributes of God are holy, and we have a greater reverence for them, than for any words or names that do not relate to God, (though we do not

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owe Divine worship or reverence to them, for as much as they are not God, but words that pass away as other sounds do,) whereas I say, all the names of God are holy, yet because the name Jesus exhibits to us the manifestation of God in the most endearing circumstances; therefore as the Mysteries celebrated on the Altar caused that preference of it before all other parts of the Church for to do our worship *towards*, so this name of Jesus above all other Names or words, that signify God or his attributes, may well be made use of to determine the time and occasion *when* in Divine service we should more exuberantly vent our devotion in the worshipping God our Saviour, especially the Scripture seeming to hint some such thing to us. And this is the honour done to the Name of Jesus, that at the naming thereof we take occasion to do profound reverence and Divine worship to our eternal Redeemer. Whence it is plain, that that honour that accrews to the Name of Jesus, or to the Altar, by bowing *at the naming* of the one, and *towards the site* of the other, is far from any Divine honour, and that therefore the peculiarities of the Godhead are not thereby violated, nor any Idolatry committed.

X L I. *Nothing that has the least shew of Idolatry required of our Church, in celebrating the Lords Supper.*

And now lastly, as for the Eucharist or holy Symbols of Bread and Wine, that we kneel not to
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them I have sufficiently intimated in my *Reply*, but are in that posture as being in devout ejaculations to God, our hearts breathing towards him in the receiving this holy sacrament, and this is all the due reverence I see required by the Rubrick of our Church, or any direction thereof, for the celebrating these holy mysteries. And if any particular Doctours of the Church talk of worshipping the Sacrament, if it be such affection and reverence as is expressed to the word of God, that this is without any violation of the Divine peculiarities, I have above noted, and that therefore it can be no Idolatry; and if they speak of adoration properly so called, I charitably suspect they meant adoration done *towards* the Symbols as I have above explained the doing of it *towards* the Altar, that is, as using them as *directive Instruments* towards which we doe our adoration to Christ, but not to them as any Objects thereof. Which I should think would be hard for any man to imagine, that is conscious to himself, what a motion the Soul is in, when it does an act of real and sincere adoration, or Divine worship, and considers what it is to be in any sense the Object thereof. He would find it such horrid ill Syntax, to make any thing in any sense the object of adoration besides God, that he would be utterly ashamed of it, and find it more abominous and incongruous, more impertinent and troublesome, than if one when he were to worship the

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the visible Sun, should interpose a burning rush-candle betwixt his eye and the Sun, and tye himself to worship that also, as an object in reference to the Sun, while he pretends ultimately at the same time to worship the Sun it self, it is plain it would be a distraction and impediment to him.

X L I I. The reason of some mens proneness to adoration of outward objects.

Which makes it suspicable that those that are so forward to have adoration done to outward objects, are not eager enough to joyn their hearts and minds with that eternal invisible power, which is best felt in the least distraction of thoughts, but would stick in these outward things, and so lay Religion at last as flat as the Earth, and suffer the Souls of men to grow stupid in carnality. Wherefore I presume better of any particular Doctors of our Church, than that they have any such meaning as to assert the lawfulness of adoration or Divine worship to the Eucharistick Symbols, which is an undue object of that worship, that it may pass to a due one, that is to Christ, for this I have plainly proved above to be Idolatry.

X L I I I. The sense of the Church not to be interpreted by the rash expressions of any private Doctor.

But if any of our Church should speak so inconsiderately, what is that to the Church herself, that contains herself far within this compass? And they that are of the Church, are not tyed to any particular mens opinions, but to the general profession and practice of the Church. Which by these instances, that yet are those that are most scrupled at, you may see how clear she is from the least spot or soil of Idolatry, according to the true Notion and Definition thereof, she using no rites of worship whereby the Peculiarities of the Godhead are violated.

XLIV. The great Peril in leaving a more pure Church for an Idolatrous one.

And therefore I hope these brief pains of mine, in so freely and faithfully examining the rites of the Roman Church and of our own, by this so intelligible a Rule, will prove as well acceptable as seasonable to all that have any serious care of their salvation, and they will take heed in this slippery Age, how they leave a pure Church for a Church so plainly soiled with manifold spots of Idolatry, but those in that soiled Church provide better for themselves, by entering Communion with that Church that is more pure. And in the mean time I hope they will excuse my more than ordinary zeal in a matter of so exceeding great moment, and which so nearly concerns our eternal happiness, it being

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so expressly declared in Scripture, that no Idolater shall inherit the Kingdom of Heaven.

X L V. *Of Spiritual Idolatry, several instances thereof, as Covetousness, which the Apostle calls Idolatry.*

Which as it is undeniably true, and confessed on all sides, concerning this external ritual Idolatry, so certainly is it no less true of the internal or spiritual, if we do not sincerely endeavour to rid our selves of it. For there are other sorts of Idolatry, than we have hitherto insisted on, and such as we are as carefully to shun, as we tender our own salvation. Saint Paul expressly names one of this kind, and calls it by the very name, *Mortifie therefore your Members which are upon Earth, Fornication, Uncleanness, Inordinate affection, evil Concupiscence, and Covetousness which is Idolatry, Colos. 3. 5.* The word is *Φιλάργυρια*, the love of money, which I suppose the Apostle doth not count Idolatry, for the Imagery that ordinarily is upon Coins, but for the trust and repose they put in uncertain Riches. And there is the same reason in any worldly interest whatsoever, in power, friends, and what ever else. Those that trust in these more than in the living God, do plainly commit *Spiritual Idolatry. Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength, Isa. 26. 4. The Lord is my Rock and my fortress, my God, my strength in whom I will trust, Psalm 18. 2.*

Yea, though he kill me, yet will I trust him, saith Job, Job 13. 15. And so must we do, whomever he should permit to kill us, or any wayes persecute us, being assured that nothing can come amils to them that are his, and put their trust in him. But if when visible comforts fail, our trust fails in the invisible God, it is a sign we made the Creature the Rock of our confidence, and gave that to it, which is a peculiarity of the Godhead, which is plainly Idolatry.

X L V I. The harbouring a false Idea of God, horrid and affrightful, another kind of Spiritual Idolatry.

As is also to raise a false Idea of God, more horrid and affrightful than the most terrible Idols of the Heathen, and to flatter this, and our selves as special favourites of it, because we believe it to be such as we have falsly imagined it, of adamantine severity or rather cruelty to infinitely the greatest part of mankind inevitably to be damned to everlasting ineffable torments, and our selves fatally and necessarily to be made happy out of a partial fondness to our Persons, before the rest of the world, live as we list, meerly because he will have it so: and that this shall be the bottom of our faith and trust; this certainly would be spiritual Idolatry also, and an egregious violating that pretious Divine Attribute, if not the very Nature of God, whom
Saint

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Saint John has declared to be love, *God is love, and he that abideth in love, abideth in God, and God in him, John 4. 16.*

X L V I I. *That those Christians that persecute and kill one another for conscientious difference in Religion, turn the God of the Christians into a foul Heathen Idol.*

In the law of *Moses* it is forbidden to offer strange Incense or strange fire, and it is as strictly forbidden in the Gospel of Christ. For when his Disciples would have had him fetch fire down from Heaven, as *Elias* did, for an affront done to their Lord and Master, he rebuked them saying, *You know not of what spirit you are, Luk. 9. 54.* Bitter and destructive zeal (the Apostle calls it *ζήλον πικρόν*) is the strange fire or Incense not to be offered to the Lord under the Gospel. For nothing is more estranged from the Spirit of the Gospel than it. *John 16. 2.* *The time comes, saith our Saviour, when any one that kills you will think he does προσφέρειν λατρείαν θεῷ* that he does God an acceptable piece of Divine worship or service, as if he offered an Oblation or Sacrifice to him. And this is indeed that strange Incense, fire and sacrifice that all Religionists offer to God, (be they of what persuasion they will, Pontifician or Protestant) that persecute and kill the one the other for conscientious difference in Religion, as if they were the weapons of Christs warfare. Who yet has so expressly

expressly said, By this shall all men know that you are my Disciples if you love one another. But in persecuting, killing, and sacrificing one another thus in a barbarous zeal, thinking they do λατρείαν προσφέρειν θεῷ, make an oblation of Divine worship to God thereby; they turn the living God of the Christians, which is Love itself, into the foulest Idols of the Heathen, who used to be worshipped with the bloody sacrificing of men; and therefore plainly commit spiritual Idolatry, violating and defacing the peculiar character of the God of the Christians, while they thus pretend to worship Him.

X L V I I I. *The laying out all the strength of our Bodies and Souls, for the satisfaction of our own will, another instance of this Idolatry.*

Saint Paul exhorts the Romans, Chap. 12. to present their bodies a living sacrifice, holy, acceptable unto God, which he calls τὴν λογικὴν λατρείαν ἡμῶν, *our reasonable Latria*, viz. that Divine worship which is most fit and reasonable to give to God, namely, that we dedicate and devote all the powers and faculties of our souls and bodies, (for in that it is called θυσία ζῶσα a *living sacrifice*, the soul is manifestly implied) unto his service. This is our reasonable and fitting *Latria* we owe to God; and therefore if we imploy all the powers of our mind and strength of our body, to serve our selves, and our

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our own carnal and worldly desires, it is evident we make an Idol of our selves, and give that worship to our selves, that is reasonable to give to God only.

X L I X. *The letting out the fulness and entireness of our affection to any Creature, another instance thereof.*

And whenas it is written, *Thou shalt love the Lord thy God with all thy heart and all thy Soul*, that is to say, the greatest strength and fulness of thy affection shall be entirely carryed out towards him, and other things be loved only for his sake, God challenging this as his peculiar due, if we let this height and entireness of affection go to any other person or thing, friend, wife, child, repute, pleasure or whatever else, this peculiarity of God is violated, and it is most certainly a kind of spiritual Idolatry. Which makes it less to be wondered at, that people are so frequently crossed in those things or persons that they so excessively love. And therefore it is our safety as well as our duty to have our affections moderate to all things saving to God alone, where there can be no danger of excess.

L. *The making our selves the ultimate end of our actions and services of God, an egregious instance of this spiritual Idolatry.*

And lastly, (for this is an argument so copious that

that a man may easily lose himself in it) It is well known and cannot be denied but that God is the ultimate end of all. He is so in himself, and ought to be acknowledged so by us both in our words and actions. Wherefore if we make our selves the ultimate end of our actions; and our own Happiness as our own, and not as according to the will and nature of God, so that we serve and worship God for our own sakes, making as it were a crafty bargain with the all-wise God, and performing it too (which is worst of all) no further than it stands with our own present ease, security and interest, preferring these before his will and command, this also is manifest Spiritual Idolatry, and we again make an Idol of our selves in making our selves the ultimate end of our Actions. For there can be but one ultimate end, which is the will of the Father, the light of the knowledg of God in the face of Jesus Christ manifested in us, who is the brightness of his glory and expresse Image of his person. Who declared in the flesh, he came not to doe his own will, but the will of him that sent him.

This therefore is the supreme Law and will of God touching the purity of his worship, that we have no will nor end of our own. For as we are to have but one God, *Hear O Israel, the Lord thy God is one God*, Deut. 6. 4. so we are to have but one will, even the will of the God whom we worship. Which we have not, if we have any self-will, or self-ends, un subordinate to the will of God. Whose Will and
Law

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Law is the Law of an *unself-interested Love* that is ready to act, and content to suffer any thing for the Good of the Creation of God, be it never so bitter and painful, as was most exemplarily conspicuous in our blessed Saviour. And of this it is that that bolome friend of our Lord Jesus witnesses in the close of his Epistle, John 5. 20. *And we know that the Son of God is come, and has given us an understanding that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. Little Children, keep your selves from Idols. Amen.*

The End.